On the death of Athanasius he was reelected patriarch in 1064, and sat till 1073.@@1 He carried on a controversy with the patriarch of Alexandria, Christodūlus, regarding the mixing of salt and oil with the Eucharistic bread according to the Syrian practice.@@2 He com­piled an anaphora, issued a collection of twenty-four canons,@@3 and wrote many epistles,@@4 chiefly controversial. Such are the letters in Arabic to Christodūlus on the oil and salt@@5 and the letter to the catholicus of the Armenians.@@6 The tract on the oil and salt is ex­tant in Paris, Ane. fonds 54 (Zotenberg, *Catal.,* p. 71), and-there is an extract from it in Suppl. 32 (Zotenberg, *Catal.,* p. 54). Bar- Shūshan also wrote four poems on the sack of Melitēne by the Turks in 1058,@@7 and collected and arranged the works of Ephraim and Isaac of Antioch, which he had begun to write out with his own hand when he was interrupted by death.@@8

Sa'id bar Sābūnī lived during the latter part of the 11th century. He was versed in Greek as well as Syriac, and well known as a literary man,@@9 especially as a writer of hymns.@@19 The patriarch Athanasius VII. Abu ,1-Earai bar Khammārē (1091-1129) raised him to the office of bishop of Melitēne (Malatiah) in October 1094. His consecration took place at Kankērath, near Āmid, by the name of John, and he set out for Malatiah, which he entered on the very day that the gates were closed to keep out the Turks, who laid siege to it under Kilij Arslan (Dā’ūd ibn Sulaimān), sultan of Iconium. He was murdered during the course of the siege, in July 1095, by the Greek commandant Gabriel.@@11

The Nestorian writers of these two centuries are both more numer­ous and more important than the Jacobite.

We may place at the head of our list the name of Hēnān-īshō' bar Sarōshwai, who must have lived quite early in the 10th century, as he is cited by Elias of Anbār, who wrote about 922.@@12 He was bishop of Hērtā (al-Ḥīrah), and published questions on the text of Scrip­ture and a vocabulary with glosses or explanations,@@13 which is con­stantly cited by his successor in this department of scholarship, Bar Bahlūl.@@14

With Bar Sarōshwai we naturally connect īshō' bar Bahlūl, in Arabic Abu ,1-Hasan 'Isa ibn al-Bahlūl, the fullest and most valu­able of Syriac lexicographers. His date is fixed by that of the elec­tion of the catholicus 'Abhd-īshō' I., in which he bore a part, in 963.@@15

'Abhd-īshō' in his *Catalogue, B.O.,* iii. 1, 261, mentions an author Abhzūdh, a teacher in some school or college *(eskōlāya),* who com­posed a treatise containing demonstrations on various topics, alpha­betically arranged and dedicated to his friend Kurtā.@@16 In note 5 Assemani makes the very circumstantial statement, but without giving his authority, that Abhzūdh was head of the college founded at Baghdādh about 832 by Sabhr-īshō' II.,@@1^ under Sergius (860-872). But, if this writer be identical, as seems probable, with the Bazūdh who was the author of a *Book of Definitions* described at some length by Hoffmann, *De Hermeneuticis apud Syros Aristoteleis,* pp. 151-153, we must place him nearly a century later, because he cites the “ scholia ” of Theodore bar Khoni, who was appointed bishop of Lāshōm in 893.@@18 The whole matter is, however, very obscure, and Hoffmann has subsequently *(Opusc. Nestor.,* p. xxii.) sought to identify Bazūdh, who was also called Michael *(ibid.,* p. xxi.), with the Michael who is mentioned as a commentator on the Scriptures by 'Abhd-īshō', *B.O.,* iii. 1, 147, and whom Assemani supposed to be the same as Michael bishop of al-Ahwāz (died in 852 or 854).@@19 All then that appears to be certain is that the Persian Bazūdh also bore the Christian name of Michael, and that, besides the alphabetically arranged demonstrations and the *Book of Definitions,* he composed a tract on man as the microcosm.@@29

Elias, bishop of Pērōz-Shābhōr or al-Anbār, flourished about 922, as appears from his disputes with the catholicus Abraham (905-937),@@21 and his account of the miserable bishop Theodore of Bēth Garmai, who, after his deposition by John bar Hēghīrē (900-905) and subse­quent absolution by Abraham, became a Muhammadan.@@22 He was

the author of a collection of metrical discourses in three volumes,@@23 an apology, epistles, and homilies.@@24

George, metropolitan of Mosul and Arbēl, was promoted to this dignity by the catholicus Emmanuel about 945, and died after 987. He contested the patriarchate three times but in vain, viz.,—in 961, when Isrā’ēl was elected,@@25 in 963, when 'Abdh-ishō' I. was the successful candidate,@@26 and in 987, when the choice of the synod fell on Mari bar Tōbi.@@27 His chief work was an exposition of the ecclesiastical offices for the whole year, in seven sections, of which Assemani has given a full analysis in *B. O.,* iii. 1, 518-540.@@28 Some specimens of his *l·iirgame* or hymns may be found in Codd. Vatt. xc. and xci. *(Catal.,* ii. 487, No. 27, and 490, No. 24), and Berlin, Sachau 167, 2.

The date of Emmanuel bar Shaheārē@@29 is fixed by his presence at the consecration of 'Abhd-īshō' I. in 963.@@30 He was teacher in the school of Mār Gabriel in the convent called the Dairā 'Ellāitā at Mosul. Cardāhī places his death in 980.@@31 Besides some minor expository treatises, he wrote a huge work on the *Hexaemeron* or six days of creation.@@32 The Vatican MS.@@33 contains twenty-eight discourses, of which the second is wanting, and a twenty-ninth is added *On Baptism.* It is dated 1707. The MS. in the Brit. Mus., Orient. 1300, dated 1685, also contains twenty-eight dis­courses, of which the second is wanting.@@31 Some of them are in seven-syllable, others in twelve-syllable metre.@@35 Cardāhī has pub­lished a specimen in his *Liber Thesauri,* pp. 68-71. Emmanuel’s brother, 'Abhd-īshō' bar Shahhārē, is mentioned by Assemani, *B. O.,* iii. 540, and by Cardāhī. The latter has printed part of one of his poems, on Michael of Āmid, a companion of Mār Eugenius, in *Liber Thesauri,* pp. 136-137. It is taken from Cod. Vat. clxxxiv. *(Catal.,* iii. 395). But there the author is called Bar Shi'ārah, and is said to have been a monk of the convent of Michael (at Mosul).

Somewhere about the end of this century we may venture to place a writer named Andrew, to whom 'Abhd-īshō' has given a place in his *Catalogue,* and whom Assemani has chosen to identify with the well known Andrew, bishop of Samosata, the opponent of Cyril of Alexandria.@@36 The words of 'Abhd-īshō', if we understand them rightly, mean that this Andrew wrote *turgāmē* (or hymns of a particular kind) and a work on *puhhām séyāmē,* the placing of the diacritical and vowel points and marks of interpunction.@@37 He was therefore an inoffensive grammarian.

Elias, the first Nestorian catholicus of the name, was a native of Karkhā dhē-Gheddān,@@38 was trained in Baghdādh and al-Madāīn, and became bishop of Tirhān, whence he was advanced to the primacy in 1028, and sat till 10 49.@@39 According to 'Abhd-īshō', he compiled canons and ecclesiastical decisions, and composed gram­matical tracts.@@40 According to Māri ibn Sulaimān,@@41 he was the author of a work on the principles of religion in twenty-two chapters, which may be identical with the second of the above, and of a form of consecration of the altar *(kuddās al-rnadhbah).* His *Grammar* was composed in his younger days, before he became bishop. It has been edited and translated from a MS. at Berlin@@42 by Baethgen.@@43 A tract of his on the diacritical points and marks of interpunction is cited and used by John bar Zō'bi.@@44

Abū Sa'id 'Abhd-īshō' bar Bahriz was abbot of the convent of Elias or Sa'id at Mosul, and a candidate for the patriarchate when Elias I. was elected in 1028. He was subsequently promoted to be metropolitan of āthōr or Mosul.@@45 He collected ecclesiastical canons and decisions,@@46 wrote on the law of inheritance,@@47 and an exposition of the offices of the church.

Assemani has assigned the same date to Daniel (the son) of Tūbhānithā, bishop of Tahal in Bētli Garmai, but without any sufficient reason.@@48 If he be really identical with the Daniel to

@@@1 Bar-Hebræus, *Chron. Eccles.,* i. 445 ; *Β.Ο.,* ii. 143 (where there are again many errors, see Add., p. 475), 355.

@@@*- B.O,* ii. 144, 356.

@@@3 Bar-Hebræus, *Chron. Eccles.,* i. 446 ; *B.O,* ii. 355.

@@@4 Bar-Hebræus, *Chron. Eccles.,* i. 447 ; *B.O,* ii. 355.

@@@*5 B.O,* ii. 508, col. 2.

@@@*6 Ibid.,* ii. 211, 383 ; Berlin, Sachau 60,1.

@@@*I* Bar-Hebræus, *Chron. Syr.,* p. 252 (transi., p. 258) ; *B.O,* ii. 317.

@@@8 Bar-Hebræus, *Chron. Eccles.,* i. 447 ; *B.O,* ii. 355.

@@@9 Bar-Hebræus, *Chron. Eccles.,* i. 463 ; *B.Ο.,* ii. 211-212.

@@@1° See one of these, an acrostic canon, used in the service of the assumption of the monastic garb, in Cod. Vat. li. *(Catal.,* ii. 321, No. 31), Brit. Mus. 17232 OVright, *Catal.,* p. 372, No. 22), Paris, Suppl. 38 (Zotenberg, *Catal.,* p. 74, No. 34), Bodl. Hunt. 444 (P. Smith, *Catal.,* p. 243, No. 9).

@@@11 Bar-Hebræus, *Chron. Syr.,* pp. 278-279 (transi., pp. 284-285).

@@@*12 B.Ο.,* iii. 1, 260, col. 2, at foot.

@@@*12 Hashhāthà* are *χρησeιs* and; see Hoffmaħn, *opusc. Nestor.,* p. xiii.

@@@14 *B.Ο.,* iii. 1, 261 ; see Payne Smith, *Thes. Syr.,* passim.

@@@15 Bar-Hebræus, *Chron. Eccles.,* iii. 251 ; *B.Ο.,* ii. 442, iii. 1, 200col. 2 ; Gesenius, *De BA et BB,* p. 26; see Payne Smith, *Thes. Syr.,* passim. An edition of his *Lexicon,* by M. R. Duval, is now (1887) being printed in Paris at the expense of the French Government.

@@@16 *B.Ο.,* iii. 1, 261.

@@@17 *Ibid.,* ii. 435.

@@@18 See above, p. 848.

@@@is *B.Ο.,* iii. 1, 210, note 2, col. 2. Michael’s *Book of Questions* is quoted by

Solomon of al-Basrah in *The Bee,* ed. Budge, p. 135.

@@@20 Hoffmann, *op. cit.,* p. xxi.

@@@21 *B.Ο.,* iii. 1, 258, note 3 ; Baethgen, *Fragmente,* pp. 84, 141.

@@@22 *B.Ο.,* iii. 1, 234, col. 1, at foot.

@@@28 *B.Ο.,* iii. 1, 258-260; Cod. Vat. clxxxiii. *(Catal.,* iii. 383); Berlin, Sachau 132; collection of the S.P.C.K. ; Cardāhī, *Liber Thesauri,* pp. 72-76.

@@@24 In Cod. Vat. xci. *(Catal.,* ii. 491, No." 35) there is a homily ascribed to Elias of Anbār, but the Syriac text has Paul.

@@@25 *B.Ο.,* ii. 442.

@@@26 *Ibid.,* ii. 442 ; iii. 1, 200, col. 2.

@@@27 *Ibid.,* ii. 443.

@@@28 See also Codd. Vatt. cxlviii., cxlix., and cliii., in *Catal.,* iii. 277 *sq.* In Cod. Vat. cl. *(Catal.,* iii. 280) there are questions regarding various services, baptism, and communion at Easter.

@@@29 See *B.O,* iii. 1, 540. In Arabic ash-Shahhār or, according to another read­ing, ash-Sha"ār (see end of this paragraph).

@@@30 *B.Ο.,* iii. 1, 200, col. 2.

@@@31 *Liber Thesauri,* p. 71.

@@@32 *B.Ο.,* iii. 1, 277.

@@@33 No. clxxxii., *Catal.,* iii. 380.

@@@34 There are two MSS. in Berlin, Sachau 169-170 and 309-310 (see Sachau, *Reise,* pp. 364-365), and one in the collection of the S.P.C.K.

@@@35 in the MS. Brit. Mus. it is said that this is only the fourth volume of the *Hexaemeron.*

@@@36 *B.Ο.,* iii. 1,202.

@@@37 See Hoffmann, *Opusc. Nestor.,* pp. vii., viii. And so Abraham Ecchellensis rendered the words, *librum de ratione punctandi.*

@@@38 In Arabic Karkh Juddān, in Beth Garmai ; see Hoffmann, *Auszūge,* pp.

254, 275.

@@@39 *B.O.,* iii. 262-263 ; Bar-Hebræus, *Chron. Eccles.,* ii. 285-287.

@@@40 *B.O.,* iii. 1, 265.

@@@41 *Ibid.,* p. 263, col. 1.

@@@42 Alter Bestand 36,15, in *Kurzes Verzeiehniss,* &c., p. 31.

@@@43 *Syrische Grammatik des Mar Elias von Tirhan,* 1880.

@@@44 See *B.O.,* iii. 1, 265, note 7; *Catal. Vat.,* iii. 411 (under No. ii.); w∏ght,

*Catal.,* p. 1176, col. 2.

@@@45 *BX>.,* iii. 1, 263-264.

@@@46 *B.O.,* iii. 1, 279.

@@@47 *Ibid.,* p. 267, col. 2, lin. penult.

@@@48 That he follows 'Abhd-īshō' bar Bahriz in the *Catalogue* of 'Abhd-īshō' is no evidence whatever as to his date ; and the work mentioned in *B.O.,* iii. 1, 174, notes 3 and 4, is not by Bar Bahriz, but by George of Mosul and Arbel (see Cod. Vat. cliii.).